

THE AMERICAN.

A WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear allegiance to the United States without a mental reservation in favor of the Pope.

PRICE FIVE CENTS

VOLUME V.

OMAHA, NEBRASKA, FRIDAY, DECEMBER 13, 1895.

NUMBER 50

CONVENTS AS PRISONS

A Daring Protest by Hudson Tuttle, a Fearless Thinker.

Terribly Significant Statement—Should be Read and Pondered by American Freemen.

If a man tells the truth, will his life be in danger? Perhaps, yet the truth must be told, though its way to publicity be in tracks of blood. I have read the literature of the A. P. A.'s, and as far as it goes sympathize with their endeavor to have those who love liberty better than religion, in office; yet I have felt that they were working for impractical generalizations while they let the practical go by unnoticed. Especially my thoughts were turned in this direction when, in writing the "Secrets of the Convent," I consulted the official Catholic Directory of the World. Turning to the United States, I found that our country, which we fondly believe is the home of freedom, was divided into provinces and dioceses, with arbitrary subservience to the demands of the Romish hierarchy, with the exactitude that a conquered country would be parceled out by the conquerors.

There are thirteen provinces, divided into dioceses. The parish priest is obedient to the bishop of his diocese, who reports to the archbishop of his province, who reports to the American pope, who is the head and front of Romanism in this country and taker of the tribute it pays its religious conqueror. A tremendous power; the best disciplined on earth! A government within our government, which might, without a moment's warning, hold the secular portion in chains.

I turned to the enumeration of convents, and found, after a good deal of vexatious search, that the number was given at 1,405. The number of victims they contained is not fully given.

Alive as I was to the horrors of one "holy institution," the fact that I must multiply the awful details fourteen hundred and five times was overwhelming!

That the reader may more fully understand the subject and arise to a comprehension of its magnitude, I will give the following details from Sadler's "Catholic Directory," official organ of the church.

Convents in the United States, and dioceses in which located:

Arch-diocese of Baltimore, comprising all counties in Maryland west of Chesapeake Bay.....	31
Arch-diocese of Boston.....	41
Arch-diocese of Cincinnati, comprising all counties in Ohio south of 40 deg. 41 min.....	11
Arch-diocese of Milwaukee, comprising southern Wisconsin.....	22
Arch-diocese of Chicago, comprising all Illinois north of the south side of White-side and Kankakee counties.....	76
Arch-diocese of New Orleans, comprising Louisiana between latitude 29 deg. and 31 deg.....	30
Arch-diocese of New York, comprising the city, several surrounding counties and the Bahama Islands.....	56
Arch-diocese of Oregon.....	10
[Convent of St. Mary, Portland, has 85 professed sisters & novices, 7 postulants]	
Diocese of Sacramento, Cal.....	10
Diocese of Salt Lake, Utah.....	7
Diocese of San Antonio, comprising parts of Texas and Colorado.....	5
Diocese of Savannah, Ga.....	9
Diocese of Scranton, Pa.....	22
Diocese of Sioux Falls, S. D.....	4
Diocese of Springfield, Mass.....	34
Diocese of St. Augustine, Fla.....	10
Diocese of St. Cloud, Minn.....	10
Diocese of Syracuse, N. Y.....	15
Diocese of Trenton, N. J.....	32
Diocese of Vancouver's Island, B. C.....	1
Diocese of Vincennes, Ind.....	3
Diocese of Wheeling, W. Va.....	4
Diocese of Wichita, Kan.....	4
Diocese of Wilmington, Del.....	3
Diocese of Winona, Minn.....	9
Diocese of Louisville.....	11
Diocese of Manchester, N. H.....	17
Diocese of Marquette, Mich.....	13
Diocese of Mobile, Ala., and West Florida.....	8
Diocese of Monterey and Los Angeles.....	7
Diocese of Nashville, Tenn.....	13
Diocese of Natchez, Miss.....	6
Diocese of Natchitoches, La.....	10
Diocese of Nequally, Wash.....	21
Diocese of Newark, N. J. [sisters 1,000]	38
Diocese of Ogdensburg, N. Y.....	8
Diocese of Omaha, Neb.....	5
Diocese of Peoria, Ill.....	4
Diocese of Pittsburg, Pa.....	74
Diocese of Portland, Me.....	6
Diocese of Providence, R. I.....	26
Diocese of Richmond, Va.....	2
Diocese of Rochester, N. Y.....	5
Diocese of Dubuque, comprising northern Iowa.....	10
Diocese of Duluth.....	6
Diocese of Erie, N. Y.....	15
Diocese of Fort Wayne, Ind.....	30
Diocese of Galveston, Texas.....	4
Diocese of Grand Rapids, Mich.....	33
Diocese of Green Bay, Wis.....	5
Diocese of Harrisburg, Pa.....	24
Diocese of Hartford, Conn.....	36
Diocese of Helena, Mont.....	1
Diocese of Jamestown, N. D.....	39
Diocese of Kansas City, Kan.....	17
Diocese of St. Joseph.....	4
Diocese of La Crosse, Wis.....	8
Diocese of Leavenworth, Kan.....	8
Diocese of Lincoln, Neb.....	13
Diocese of Little Rock, Ark.....	12
Arch-diocese of Philadelphia, comprising the city and ten counties.....	30



A CLEAR ROAD AND NO STOP-OVER FOR THE "BOSS" MACHINE.—Chicago American.

Arch-diocese of St. Louis, comprising all Missouri west of the Chariton River..... 21
Arch-diocese of St. Paul, Minn..... 14
Arch-diocese of San Francisco..... 11
Arch-diocese of Santa Fe, comprising New Mexico, Donna Anna and Grant counties excepted..... 3
Diocese of Albany, N. Y..... 39
Diocese of Alton, comprising southern Illinois..... 11
Diocese of Belleville, Ill..... 30
Diocese of Brooklyn, comprising Long Island, N. Y..... 13
Diocese of Buffalo, N. Y..... 43
Diocese of Burlington, comprising the State of Vermont..... 15
Diocese of Charleston, comprising the State of South Carolina..... 2
Diocese of Cheyenne, comprising the State of Wyoming..... 3
Diocese of Cleveland, comprising northern Ohio..... 18
Diocese of Columbus, comprising Ohio south of 40 deg. 41 min., bounded by the Scioto River on the west..... 4
Diocese of Concordia, Kan..... 1
Diocese of Covington, Ky..... 30
Diocese of Dallas, comprising 108 counties of northern Texas..... 13
Diocese of Davenport, Iowa..... 34
Diocese of Denver..... 3
Diocese of Detroit, comprising the Lower Peninsula of Michigan south of Ottawa, and other counties..... 35
Vicariate of Idaho..... 4
Vicariate of North Carolina..... 3
Vicariate of Indian Territory..... 6

The geographical boundaries of each of these dioceses cannot be given for want of space. A few of the first-mentioned are outlined, to show with what exactitude the whole country is mapped out and covered, even to a minute latitude.

The number of sisters or nuns in each convent is only partially stated, and evidently an attempt is made to make the matter obscure. Taking the dioceses of Brooklyn, comprising Long Island, at random, it will be found that the twelve convents have from six, the lowest, to 210, the highest, of sisters, novices, or postulants. The average of all is sixty nuns, or those preparing to become such.

In evidence, and to make the subject clear, the following list is given:

Convent of the Visitation, 209 Clinton avenue, Brooklyn—Mother M. Philomena Darphin, superior. Professed choir sisters, 26; professed domestic sisters, 6; out-sisters, 6.
By rescript of His Holiness Leo XIII., March 11, 1883, the confraternity of the Guard of Honor of the Sacred Heart of Jesus, already canonically established in this convent, was erected into an arch-confraternity as the head-center for the United States.

St. Francis of Assisium Convent of Sisters of Mercy, 273 Willoughby, corner Classon avenue, Brooklyn—Mother Mary Stephen Salter, superior. Professed choir sisters, 26; novices, 7; postulants, 3; lay sisters, 12.

Convent of the Sisters of Charity, Congress street, near Court, Brooklyn—Sister Maria Louise, superior. Forty-four sisters, twenty-five of whom teach in six parochial schools of the city.

Convent of the Sisters of Christian Charity, 1918 Fulton street, Brooklyn—Sister Caroline, superior. Five sisters, one postulant.

Mother-house of the Sisters of St. Dominic, Montrose and Graham ave-

nues, Brooklyn—Mother M. Emily Barth, superior. Professed sisters, 55.

Convent of the Order of Our Lady of Charity of the Good Shepherd, Hopkinson avenue and Pacific street, Brooklyn—Sister M. Francis Xavier, superior. Professed choir sisters, 21; professed lay sisters, 26; out-door sisters, 15.
St. Joseph's Convent of the Sisters of the Poor of St. Francis, Henry street, between Congress and Warren streets, Brooklyn—Sister Gonsalva, superior. Thirty sisters.

Convent of the Sisters of the Most Precious Blood, 291 Sumter street, Brooklyn—Sister Gertrude, superior. Sixteen sisters.

Novitiate of the Sisters of St. Dominic, Amityville, Suffolk county—Sister M. Juliana Garcho, superior. Professed sisters, 32; novices, 20; postulants, 11.

Mother-house of the Sisters of St. Joseph, Flushing—Mother M. Teresa, superior. Professed sisters, 210; professed lay sisters, 63; novices, 32; postulants, 12.

Convent du Sacre Coeur de Marie Vierge, Sag Harbor—Mother St. Basile, superior. Community, 15.

Convent of the Visitation, Villa de Sales, near Parkville—Mother Mary Agnes Dillon, superior. Religious, 28.

There are dioceses which show a much larger average, but, not to overstate the number, that at Brooklyn is taken. If the 1,405 convents in the United States are multiplied by 60, the result is 84,300 sisters or nuns, who are kept in more abject slavery than ever befell the negro at the South, and more closely guarded prisoners than the most depraved convicts in the penitentiary.

These bare figures, large as the number they represent, convey no idea of the misery, grief, hopelessness and despair which is, in each one of these individual lives, rolled up into this mountain of anguish, held obedient by a religion selfish and all-devouring.

Each one of these 84,300 nuns was once a gentle, loving girl, with hopes and ambition for usefulness in society. They have been by insidious arts inveigled behind the doors of the convents, which were closed and locked behind them. There is for them no escape.

What are the terrible orgies enacted within the convent walls, that such precautions are taken to prevent escape? If the sisters are living lives of holiness and devotion, absorbed in their religion, what can they reveal if allowed to go out into the world? Nothing of harm—only praise for the restfulness and spirituality of their institution. That they are not allowed to go out, nor receive anything from the outer world, shows the awful state of slavery in which they live.

The supreme law of the land cannot hold a single individual in prison for an hour without assumption of a just cause; but here is a power, that ought to be subject to the Government, which holds 84,300 persons in inaccessible bastilles.

Ah, it is because of religion—the Government has no control over re-

ligion! The sooner we awake to the imminent danger of such a religion the better. Religion may persuade, it has no right to enforce, and, for aught that is known, all these 84,300 are held against their will. Any means for knowing it is cut off.

Now, should a government of the people, for the people, allow 84,300 of its citizens to remain in imprisonment without investigating the reason therefor? If in farthest Turkey or Russia a single American citizen should be cast into prison, his case would at once awaken the attention of the government, and if held unjustly, his freedom would be demanded, and the demand would be enforced by the entire military strength of the nation. Shall, then, a multitude of citizens at home be held in the name of religion by a theocrat on the other side of the ocean?

In the name of justice, I protest. In the name of all true Americans, I protest. Any religion leading to such results should be trodden in the dust and blown away with the world's scorn.

We make this demand in the name of right and justice, and sanctioned by constitutional law.

That the legislatures of every state appoint a committee to annually investigate the Catholic schools, convents, nunneries and monasteries, as all other public institutions are investigated, and to determine who are held against their will, that such may go free.

If you do not believe such a measure worthy of any political effort, after consulting the tabulated statement previously made, read the revelations made in the "Secrets of the Convent of the Sacred Heart," where the massive walls of the nunnery are torn away and the awful crimes of the priesthood are revealed against the weak obedience of the enslaved "sisters."

These dens of iniquity are tolerated because their number and power are not known. They offer a valuable point to those who love liberty more than religion, and see in Catholicism a menacing danger.—The Progressive Thinker.

Fish of One—Fowl of the Other.

One Francis Schlatter, who started out as a healer under divine commission, and who, if newspaper reports are to be credited, is an expert at the business, has suddenly and mysteriously disappeared, while a number of persons who have sold handkerchiefs touched or blessed by him at Denver, Col., are in jail on charges of fraud. Why this discrimination? Papal priests and prelates are permitted to sell all the "healing" merchandise of the "church" without let or hindrance; thousands of dollars have been extracted from the pockets of the superstitious and ignorant, through the "holy-bone" fraud, and neither priest, prelate nor alder and abetter in the cruel swindle has been either arrested or warned by the authorities. If it is an offense to sell a handkerchief touched by one who is reported to have cured hundreds of persons by his mag-

netic touch, why is it not doubly an offense for priests to sell to their deluded dupes utterly worthless trinkets at costly prices, guaranteed to perform miraculous services for the purchaser which never materialize? If it is right for the authorities to protect the believers in Schlatter and his dupes from Schlatter "healing" knickknacks, it is undoubtedly right for the police to protect papist dupes from papal extortionists and frauds. We draw the attention of Commissioner Roosevelt, of New York, to the matter. The gentleman appears most anxious to enforce the law. Now let him set himself right in public opinion by enforcing the law—the whole law and nothing but the law.—Patriotic American.

The American Language.

The strongest bond of union between the different states of this country is not the wisdom of our Constitution, nor the geographical unity of our territory, but the one common language that is spoken throughout the Republic, from the great lakes to the Gulf of Mexico, and from the Atlantic to the Pacific Ocean. Were different tongues spoken in the different sections of the realm, no wisdom of political structure or sagacity of political administration could hold so many states together amidst such diversities of culture and social custom, and interests so conflicting. But our unity of speech—the common language in which we express our thoughts and feelings, making all friendly and commercial correspondence easy, giving us a common literature, and enabling us to read the same books, newspapers, printed lectures and speeches—this is like a soul animating all the limbs of the Republic, giving it a firmer unity than its geological skeleton or its political muscles could possibly ensure. Were the languages of our country as various as those of Europe, who does not see that the task of allaying the bitter feeling of hostility at the South, which led to the late outbreak, and of fusing the citizens of the North and of the South into one homogeneous people, would be almost hopeless?—William Matthews, "Words, Their Uses and Abuses," pages 49, 50.

And in giving reasons for his faith, Mr. Wade quotes from official reports to show that no less than thirty-seven French schools have accepted the public-school system. This tendency towards accepting existing conditions is growing, Mr. Wade proves by showing that while only three of these schools came in during '90, ten came in during '92, twenty in '93, twenty-six in '94, and now there are thirty-seven.

"Surely," Mr. Wade says, "these facts are more to the point than all the pessimistic comments and lugubrious forecasts of Dr. Grant, whose observations occupied but a few days, and whose conclusions are in so many instances based upon a complete lack of knowledge of the question under discussion."

"Dr. Grant has quoted Mr. Young's report at times; why has he not referred to his conclusion on the whole question? It is as follows: 'The constant agitation which has been kept up during the past five years has certainly had the effect of creating an increased interest in regard to educational matters, and I am satisfied that when the school question is finally settled this increase of interest will have a very beneficial effect on the French schools of the Province of Manitoba. From my intercourse with the French and half-breed Catholics of the province, I have no hesitation in saying that the vast majority of them are prepared to abide by the final decision of the authorities in regard to the school question. They still cling to the hope that the separate school system will be restored to the province, but should this hope not be realized in the near future, it will only be a matter of a short time before the public-school system will practically be universally adopted throughout the province.'"

"If the Ottawa government," Mr Wade concludes, "will not interfere with our national school system, there need be little fear as to the French Roman Catholics—they will in time adopt it."—Toronto Sentinel.

The Priest Says No.

MARLBORO, Dec. 1.—Knights of Pythias and Catholics here are agitated over the case of Joseph Chabot, who died here yesterday morning.

Chabot was a member of the French lodge of Knights of Pythias and an attendant at St. Mary's church. In consequence of his affiliation with the Knights of Pythias he is refused interment in the consecrated ground of St. Mary's cemetery by Rev. J. C. Caisse. Prominent members of the lodge have secured letters from prominent members of the Catholic churches here, and Rev. P. A. McKenna of the Immaculate Conception church has been asked to intercede with the archbishop on account of deceased's family. The proclamation against the secret societies from Rome has been read by Fr. Caisse in the church.

MANITOBA SCHOOLS.

A Strong Chapter From Mr. Wade's Pamphlet Upon the Subject.

In the 14th chapter of Mr. Wade's pamphlet on the Manitoba School question many matters are touched upon. In the beginning of it Dr. Grant is quoted as follows, as to the inefficiency of that old dual system:

"I have very little doubt," the learned doctor is quoted as saying, "that many of the Roman Catholic schools in Manitoba, prior to 1890, were about as poor as they could be, looked at from an intellectual or citizens' point of view. The proofs of that are writ large in the present comparatively uneducated condition of the people, as well as to their inability to speak English. The opposition to the proposal that trustees of schools and municipal councillors should be able to read and write was significant."

Then Mr. Wade, in replying to the contention that separate schools are a necessity in a community divided on religious lines, says: "Does the history of the United States afford any comfort to the advocates of separate schools? To quote Professor Chas. J. Little, of the Northwestern University: 'In New York diocese, with its reported 800,000 Catholic population, there are only 38,383 children in the parochial schools. In that of Syracuse there are only 4,401 to a reported Catholic population of 100,000. In the diocese of Boston there are 27,500 to a Catholic population of 510,000; in New Orleans 8,093 to a Catholic population of 300,000; and even in that of Baltimore but 16,000 in a Catholic population of 220,000, while the diocese of Albany has only 11,192 in a reported population of 200,000.'"

"In Ontario, too, despite the separate schools, two-thirds of the Roman Catholic children are to be found receiving their education in the public schools. That the Roman Catholic layman has resolved to remain no longer a slave to the hierarchy in educational matters has been clearly shown of late in various parts of Canada. As Dr. Grant himself says: 'Who insisted two years ago on getting good teachers into the separate schools of Kingston but the Roman Catholic laity, with the results that at this year's entrance examination to the Collegiate Institute the second, third and fourth places were taken by pupils from those schools? Who are now insisting in Ottawa on getting good teachers into the separate schools but the Roman Catholic laity? They will get their way, too, no matter what the archbishop or the Christian Brothers may think of their attitude. Who are pressing for reforms in the Roman Catholic schools of Quebec now but distinguished Roman Catholic laymen, school inspectors and others well acquainted with the actual state of affairs?'"

"If left alone by Dr. Grant and other advocates of a backboneless policy on the school question," Mr. Wade goes on, "the people of Manitoba do not entertain the slightest fears as to the successful working of the school act."

And in giving reasons for his faith, Mr. Wade quotes from official reports to show that no less than thirty-seven French schools have accepted the public-school system. This tendency towards accepting existing conditions is growing, Mr. Wade proves by showing that while only three of these schools came in during '90, ten came in during '92, twenty in '93, twenty-six in '94, and now there are thirty-seven.

"Surely," Mr. Wade says, "these facts are more to the point than all the pessimistic comments and lugubrious forecasts of Dr. Grant, whose observations occupied but a few days, and whose conclusions are in so many instances based upon a complete lack of knowledge of the question under discussion."

"Dr. Grant has quoted Mr. Young's report at times; why has he not referred to his conclusion on the whole question? It is as follows: 'The constant agitation which has been kept up during the past five years has certainly had the effect of creating an increased interest in regard to educational matters, and I am satisfied that when the school question is finally settled this increase of interest will have a very beneficial effect on the French schools of the Province of Manitoba. From my intercourse with the French and half-breed Catholics of the province, I have no hesitation in saying that the vast majority of them are prepared to abide by the final decision of the authorities in regard to the school question. They still cling to the hope that the separate school system will be restored to the province, but should this hope not be realized in the near future, it will only be a matter of a short time before the public-school system will practically be universally adopted throughout the province.'"

"If the Ottawa government," Mr Wade concludes, "will not interfere with our national school system, there need be little fear as to the French Roman Catholics—they will in time adopt it."—Toronto Sentinel.